Leadership in the Field

::: Well Known and Indisputed.

has been tested by thousands and in every case it has given

entire satisfaction. There is that indescribable "something"

about our clothes that you'll look in vain for elsewhere. At

first thought it would appear strange that other dealers don't

offer Clothing equally as good as ours. They certainly have

the same opportunities for making or buying our excellent qualities. But here is the rub: The profits are bigger on

trashy garments than on the thoroughly good ones. We can

easily save a dollar in the making of a coat, or fifty cents on

a pair of pants, but, as we want to supply our customers with

the best ready-made clothing in the world, we can tolerate no

cheap workmanship. This cuts down our profits, of course,

but we have the satisfaction of doing the largest Clothing

business and enjoying the best reputation in the city. That's worth something. In short, handlers of cheaply made clothing may pile up big profits temporarily, but in the long run we'll come out best—and so do the people who wear our de-

LADIES, A WORD TO YOU!

need not urge you to call and take advantage of our three

Can you tell a bargain when you see one? If so, we

pendable garments.

specialties of Shoes this week.

Every day proves the superiority of our Clothing. It

Tears Shall be Dried.

WHY HE WANTS A BIGGER CHURCH.

Disaster a Very Good Thing Here, if it Leads Up to Glory.

HIS PICTURE OF THE HEAVENLY HOME

(SPECIAL TELEGRAM TO THE DISPATCH.) BROOKLYN, October 27 .- The Rev. T.

of Music to-day. Before preaching he said that a mistaken notion was abroad that the insurance on his destroyed church was enough to rebuild. The repetition of disasters left us in debt. We have practically built three churches since I came to Brooklyn. First, the original tabernacle. Soon after that we made an enlargement that cost almost as much as a church. A few years after it all burned. Then we put up the building recently destroyed, and reared it in a time when the have done magnificently, but any shurch would be in debt after so many calamities. Now for the first time we are out of debt. But we need at least \$100,call on people of all creeds and all lands to help. Before I help dedicate a new church we must have every dellar of it paid. I Before a man has had any trouble, his praywe must have every that will never again be pastor of a church in ers are poetic, and he begins away up amount of the left and of the state of the left and of t ments, and I shall never again wear the shackles. I have for the last 16 years preached to about 5,000 people sitting and standing, twice a Sabbath, but everybody had trouble, prayer is with him a taking had rouble, prayer is with him a taking had rouble. 8,000. I shall not be surprised if some man of wealth shall say: "Here are \$100,000 if you will put up a memorial structure, and call it after the name of my departed father you will put up a memorial structure, and call it after the name of my departed father

Riding across a Western prairie, wild flowers up to the hub of the carriage wheel, and while a long distance from any shelter, there came a sudden shower, and while the there came a sudden shower, and white the rain was falling in torrents, the sun was shining as brightly as I ever saw it shine; and I thought, what a beautiful spectacle this is! So the tears of the Bible are not midnight storm, but rain on passied prairies in earnest when his stripped and naked soul wades out in the soundless, shoreless, the compless ocean of eternity. as containing tears, and Mary's tears, and Paul's tears, and Christ's tears, and the harvest of joy that is to spring from the sowing of tears. God mixes them. God rounds them. God shows them where to fall. God exhales them. A census is taken of them, and there is a record as to the moment when they are born, and as to the place of their grave. Tears of I speak of the tears of the good. Alas! me! they are falling all the time. In summer, you sometimes hear the growling thunder, for help!

Well, having failed everywhere, comand you see there is a storm miles away; but you know from the drift of the clouds pletely failed, he gets down on his knees pletely failed, he gets down on his knees. that it will not come anywhere near you. So, though it may be all bright around about us, there is a shower of trouble some-

where all the time. Tears! Tears! What is the use of them anyhow? Why

planted to make other homes, then have and predicament of life. them all live? the family record telling a story of marriages and births, but of no deaths. Why not have the harvests chase each other without fatiguing toil? Why the hard pillow, the hard crust, the hard struegle? It is easy enough to explain a smile; but, come now, and bring all your dictionaries and all your philosophies and all your religions, and help me explain a

Hear me, then, while I discourse to you First-It is the design of trouble to keep this world from being too attractive. Something must be done to make us willing to quit this existence. If it were not for trouble this world would be a good enough heaven for me. You and I would be willing to take a lease of this life for a hundred million years if there were no trouble. The earth cushioned and upholstered and pillared and chandeliered with such expense, no story of other worlds could enchant us, We would say: "Let well enough alone. If you want to die and have your body disintegrated in the dust, and your soul go out on a celestial adventure, then you can go; but this world is good enough for me." You might as well go to a man who has just entered the Louvre at Paris, and tell him to hasten off to the picture galleries of Venice or Florence. "Why," he would say, "what is the use of my going there? There are Rembrandts and Rubens and Raphaels here

that I haven't looked at yet." THE MISSION OF TROUBLES. No man wants to go out of this world, or out of any house, until he has a better house. To cure this wish to stay here, God must somehow create a disgust for our sur-roundings. How shall He do it? He cannot afford to deface his horizon, or to tear off a fiery panel from the sunset, or to sub-tract an anther from the water lily, or to banish the pungent aroma from the mignon-ette, or to drag the robes of the morning in mire. How, then, are we to be made willing to leave? Here is where trouble comes in. After a man has had a good deal of trouble, he says: "Well, I am ready to go. If there is a house somewhere whose root doesn't leak, I would like to live there. If there is an atmosphere somewhere that does not distress the lungs, I would like to breathe it. If there is a society somewhere where there is no tittle-tattle, I would like to live there. If there is a home circle somewhere where I can find my lost friends, I would like to He used to read the first part of the Bible chiefly, now he reads the last part of the Bible chiefly. Why has he changed Genesis for Revelation? Ah! he used to be anxious chiefly to know how this world was made, and all about its geological construction. Now he is chiefly anxious to know how the next world was made, and how it looks, and who lives there, and how they dress. He reads Revelation ten times now where he reads Genesis once. The old story, "In the beginning God created the heavens and the earth," does not thrill him half so much as the other story, "I saw a new heaven and a new The old man's hand trembles as he turns over this apocalyptic lenf, and he has take out his handkerchief to wipe his spectacles. That book of Revelations is a prospectus now of the country into which he is soon to immigrate; the country in which he has lots already laid out, and ave-nues opened, and trees planted, and man-

TO GLORY WITH ONE STROKE. The thought of that blessed place comes over me mightily, and I declare that if this onse were a great ship, and von all were each that ship into the glories of heaven, I should be tempted to take the responsibility and launch you all into glory with one stroke, holding on to the side of the boat until I could get in myself. And yet the world ever saw is an old Christian

TALMAGE'S TROUBLE there are people here to whom this world is brighter than beaven. Well, dear souls, I do not blame you. It is natural. But after a while you will be ready to go. It was not until Job had been worn out with bereavements and carbuncles and a pest of a wife that he wanted to see God. It was not until the prodigal got tired of living among the hogs that he wanted to go to his father's house. It is the ministry of trouble to make this world worth less and heaven worth

Again, it is the use of trouble to make us feel our complete dependence upon God. King Alphonso said that if he had been present at the creation he could have made a better world than this. What a pity he was not present! I do not know what God will do when some men die. Men think they can do anything until God shows them they can do nothing at all. We lay our BROOKLYN, October 27.—The Rev. T.

De Witt Talmage, D. D., preached to an overflowing congregation at the Academy of Music to-day.

The Rev. T.

great plans and we like to execute them. It looks big. We never feel our dependence upon God until we get trouble. I was riding with my little child along the road, and she asked if she might drive. I said, "Cer-

WHEN WE REACH THE NARROWS I handed over the reins to her, and I had to admire the glee with which she drove. But after a while we met a team and we had to turn out. The road was narrow, and it was sheer down on both sides. She handed the reins over to me, and said: "I think you had better take charge of the horse." So we are all children; and on this road of life we like to drive. It gives one such an appearance of superiority and power. It looks whole country was in its worst financial big. But after a while we meet some ob-distress. It was these repeated disasters stacle, and we have to turn out, and the that left us in debt. My congregation road is narrow, and it is sheer down on both sides; and then we are willing that God should take the reins and drive. Ahl my friends, we get upset so often because we do not hand over the reins soon enough. Can you not tell me when you hear a man

000 to build a church large enough, and we pray, whether he has ever had any trouble? debt. It has crippled us in all our move- the sun, moon and stars, and gives the Lord knows that we need a place that will hold | hold of the arm of God and crying out for

all nations and for all time." And so it would be done.

NO MORE TEARS THEKE.

Dr. Talmage's text was: "God shall wipe away all tears from their eyes." Rev. vii, Pistic said:

A TIME WHEN WEV.

There was another time, about 800 miles out at sea, on a foundering steamer, after the last lifeboat had been split finer than kindling wood. They prayed then. Why is it you so often hear people, in reciting

bottomless ocean of eternity.

It is trouble, my friends, that makes us feel our dependence upon God. We do not know our own weakness or God's strength until the last plank breaks. It is contemptible in us when there is nothing else to bad men are not kept. Alexander, in his note all he can borrow. After a while he sorrow, had the hair clipped from his horses and mules, and made a great ado about his grief; but in all the vases of house. Then he puts a lien on his furniabout his grief; but in all the vases of house. Then he puts a lien on his furni-heaven there is not one of Alexander's tears. ture. Then he makes over his life insurance. Then he assigns all his property they are falling all the time. In summer, Then he goes to his father-in-law and asks

and says: "O Lord, I have tried everybody and everything; now help me out of this financial trouble." He makes God the last resort instead of the first resort. There are men who have paid ten cents on a dollar who could have paid a hundred cents on a dollar if they had gone to God in time. this world where all the people are well and eternal strangers to pain and aches? What is the use of an eastern storm when we might have been a stranger to pain and aches? What is the use of an eastern storm when we might have been accounted by being the being to the beautiful time. Why, you do not know who the Lord is. He is not an autocrat seated far up in a palace from which he emerges once a year, palace from which he emerges once a year, and the beralds swinging swords to Why, when a family is put together, not have them all stay, or if they must be trans-

TO ALL BUT THE BEST FRIEND. I tell you what some of you business men make me think of. A young man goes off from home to earn his fortune. He goes with his mother's consent and benediction. She has large wealth; but he wants to make his own fortune. He goes far away, falls sick, gets out of money. He sends for the hotel keeper where he is staying, asking for lenience, and the answer he gets is: "If you don't pay up Saturday night you'll be re-moved to the hospital." The young man sends to a comrade in the same building. No help. He writes to a banker who was a friend of his deceased father. No relief. He writes to an old schoolmate, but gets no

He writes to an old schoolmate, but gets no help. Saturday night comes, and he is moved to the hospital.

Getting there, he is frenzied with grief; and he borrows a sheet of paper and a postage stamp, and he sits down, and he writes home, saying; "Dear mother, I am sick unto death. Come." It is ten minutes of the clock when the gets the letter. 10 o'clock when she gets the letter. At 10 o'clock the train starts. She is five minutes from the depot. She gets there in time to have five minutes to spare. She wonders why a train that can go 30 miles an hour cannot go 60 miles an hour. She rushes into the hospital. She says: "My son, what does all this mean? Why didn't you send

Now, some of you treat God just as that young man treated his mother. When you get into a financial perplexity you call on the banker, you call on the broker, you call on your creditors, you call on lawyer for legal counsel; you call upon everybody, and when you cannot get any help, then you go to God. You say: "O, Lord, I come to thee. Help me now out of

my perplexity."

THE RESPONSE IS CERTAIN. And the Lord comes, though it is the eleventh hour. He says: "Why did you not send for me before? As one whom his mother comforteth, so will I comfort you." It is to throw us back upon an all-comfort-ing God that we have this ministry of tears. Again, it is the use of trouble to capaci-tate us for the office of sympathy. The priests, under the old dispensation, were set apart by having water sprinkled on their hands, feet and head; and by the sprinkling of tears people are now set apart to the office we like to have a great many young people around us, and we laugh when they laugh, around us, and we laugh when they laugh, and we romp when they romp, and we sing when they sing; but when we have trouble we like plenty of old folks around. Wby? They know how to talk. Take an aged mother, 70 years of age, and she is almost omnipotent in comfort. Why? She has been through it all. At 7 o'clock in the morning she goes over to comfort a young

morning she goes over to comfort a young mother who has just lost her babe. Grandmother knows all about that Grandmother knows all about that trouble. Fifty years ago she felt it. At 12 o'clock of that day she goes over to comfort a widowed soul. She knows all about that. She has been walking in that dark valley 20 years. At 4 o'clock in the afternoon some-one knocks at the door, wanting bread. She knows all about that. Two or three times in her life she came to her last loaf. At 10 in her life she came to her last loaf. At 10 o'clock that night she goes over to sit up with someone severely sick. She knows all about it. She knows all about fevers and pleurisies and broken bones. She has been doctoring all her life, spreading plasters and pouring out bitter drops, and shaking up hot pillows, and contriving things to tempt a poor appetite. Doctors Abernethy, and Rush and Hosack and Harvey were great doctors, but

woman. Dear me! Do we not rer her about the room when we were sick in our boyhood? Was there anyone who could ever so touch a sore without hurting it? And when she lifted her spectacles against her wrinkled forehead, so she could look closer at the wound, it was three-fourths healed. And when the Lord took her home, healed. And when the Lord took her home, although you may have been men and women 30, 40, 50 years of age, you lay on the coffin lid and sobbed as though you were only 5 or 10 years of age. O man, praise God if you have in your memory the picture of an honest, sympathetic, kind, self sacrificing, Christ-like mother. Oh, it takes these people who have had trouble to comfort others in trouble. Where did Paul get the ink with which to write his comforting the ink with which to write his comforting enistle? Where did David get the ink to write his comforting Psalms? Where did John get the ink to write his comforting Revelation?. They got it out of their own tears. When a man has gone through the curriculum, and has taken a course of dungeons and imprisonments and shipwrecks,

he is qualified for the work of sympathy. When I began to preach, my sermons on the subject of trouble were all poetic and in semi-blank verse; but God knocked the blank verse out of me long ago, and I have found out that I cannot comfort people ex-cept as I myself have been troubled, God make me the son of consolation to the people. I would rather be the means of sooth ing one perturbed spirit to-day than to play a tune that would set all the sons of mirth reeling in the dance. I am an herb doctor. I put into the caldron the root out of dry ground without form of comeliness. Then I put in the Rose of Sharon and the Lily of the Valley. Then I put into the caldron some of the leaves from the Tree of Life, and the branch that was thrown into the wilderness Marah.

GRIEF OF BETHANY AND GOLGOTHA. Then I pour in the tears of Bethany and Golgotha; then I stir them up. Then I kindle under the caldron a fire made out of the wood of the cross, and one drop of that potion will cure the worst sickness that ever afflicted a human soul. Mary and Martha shall receive their Lazarus from the tomb. The damsel shall rise. And on the tomb. The damsel shall rise. And on the darkness shall break the morning, and God will wipe all the tears from their eyes.

You know on a well-spread table the food

becomes more delicate at the last. I have fed you to-day with the bread of consolation. Let the table now be cleared, and let us set on the chalice of heaven. Let the King's cup bearers come in. Good morning, Heaven! "Oh," says some critic in the audience, "the Bible contradicts itself. It intimates again and again that there are to be no tears in heaven, and if there be no tears in heaven, how is it possible that God will wipe any away!" I answer, have you never seen a child crying one moment and laughing the next; and while she was laughing, you saw the tears still on her face? And, perhaps, you stopped her in the very midst of her resumed glee, and wiped off those delayed tears. So, I think, after the heavenly raptures have come upon intimates again and again that there are to after the heavenly raptures have come upon us, there may be the mark of some earthly

grief, and while those tears are glittering in the light of the jasper sea, God will wipe them away. How well he can do that. Jesus had enough trial to make him sym-pathetic with all trial. The shortest verse scar on the arch of either hand, the scars along the line of the hair, will keep all beaven thinking. Oh, that great weeper is just the one to silence all earthly trouble, wipe out all stains of earthly grief. Gentiel Why, his step is softer than the step of the dew. It will not be a tyrant bidding you to hush up your crying.

A TRULY PARPLY.

It will be a Father who will take you on His left arm, His face gleaming into yours, while with the soft tips of the fingers of the right hand, He shall wipe away all tears from your eyes. I have noticed when the children get hurt, and their mother is at

home, they go right past me and to her. I am of no account.

So, when the soul comes up into heaven out of the wounds of this life, it will not stop to look for Paul, or Moses, or David, or John. These did very well once, but now the soul shall rush past, crying: "Where is Jesus?" Dear Lord, what a magnificent thing to die if thou shalt thus wipe away our tears. Methinks it will take us some time to get used to heaven; the fruits of God without one speck; the fresh pastures without one nettle; the orchestra without one snapping string; the river of gladness without one torn bank; the solferinos and the saffron of sunrise and sunset swallowed up in the eternal day that beams from God's countenance!

Why should I wish to linger in the wild, When Thou art waiting, Father, to receive Thy

Still if we could get any appreciation of what God has in reserve for us, it would make us so homesick we would be unfit for our every-day work. Prof. Leonard, formerly of Iowa University, put in my hands a meteoric stone, a stone thrown off from some other world to this. How suggestive it was to me. And I have to tell you the best representations we have of heaven are only aerolites flung off from that world which rolis on, bearing the multitudes of the re-deemed. We analyze these aerolites, and find them crystallizations of tears. No wonder, flung off from heaven. "God shall wipe away all tears from their eyes."

VERY DIFFERENT IN HEAVEN. Have you any appreciation of the good and glorious times your friends are having in heaven? How different it is when they get news there of a Christian's death from what it is here. It is the difference between embarkation and coming into port. Every-thing depends upon which side of the river you stand when you hear of a Christian's death. If you stand on this side of the river you mourn that they go. If you stand on the other side of the river you rejoice does all this mean? Why didn't you send for me? You sent to everybody but me. You knew I could and would help you. Is this the reward I get for my kindness to you always?" She bundles him up, takes him home and gets him well very soon.

Now were the sound of the river you rejoice that they come. Oh, the difference between that they come. Oh, the difference between hat they come and a jubilee in heaven a function there. Together! Have you thought of it? They there—parting here and reunion there. To-gether! Have you thought of it? They are together. Not one of your departed friends in one land and another in another land; but together, in different rooms of the same house—the house of many mansions.

Together!

I never appreciated that thought so much as when we laid away in her last slumber my sister Sarah. Standing there in the village cemetery, I looked around and said:

"There is father, there is mother, there is grandfather, there is grandmother, there are whole circles of kindred;" and I thought to whole circles of kindred;" and I thought to myself, "Together in the grave—together in glory." I am so impressed with the thought that I do not think it is any fanaticism when some one is going from this world to the next if you make them the bearer of dispatches to your friends who are gone, saying: "Give my love to my parents, give my love to my children, give my love to my old comrades who are in glory, and tell them I am trying to fight the good fight of faith, and I will join them after a while."

I believe the message will be delivered; and I believe it will increase the gladness of those who are before the throne. Together those who are before the throne. Together are they, all their tears gone. No trouble getting good society for them. All kings, queens, princes and princesses.

TIME TO MELT INTO ETERNITY. In 1751 there was a bill offered in the English Parliament proposing to change the almanse so that the 1st of March should come immediately after the 18th of Feb-ruary. But, oh, what a glorious change in the calendar when all the years of your



Severely Cut- & Bettle Cure. Fredericksburg, Tex., Aug. 20, 1888. I was severely cut with scythe and knife in ands and feet and a ½ bottle of St. Jacobs Oil completely cured me. GUSTAV NAUWALD, Jr. See Directions with each Bottle.
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earthly existence are swallowed up in the earthy year of God!

My friends, take this good cheer home with you. These tears of bereavement that course your cheek, and of persecution, and the there. The course your check, and of persecution, and of trial, are not always to be there. The motherly hand of God will wipe them all away. What is the use, on the way to such a consummation—what is the use of fretting about anything? Oh, what an exhilaration it ought to be in Christian work! See you the pinnacles against the sky? It is the city of our God, and we are approaching it. Oh, let us be busy in the few days that shall remain for us. The Saxons and the Britons went out to battle. The Saxons were all armed. The Britons had no weapons at all; and yet history tells us the Britons got the victory. Why? They went into battle shouting three times, "Hallelujah," their enemies fied panic struck; and so the Britons

mies fied panic struck; and so the Britons got the victory.

And, my friends, if we could only appreciate the glories that are to come, we would be so filled with enthusiasm that no power of earth or hell could stand before us; and at our first shout the opposing forces would begin to tremble, and at our second shout they would begin to fall back, and at our third shout they would be routed forever. There is no power on earth or in hell that could stand before three such volleys of ballariah.

hallelujah, I put this balsam on the wounds of your I put this balsam on the wounds of your heart. Rejoice at the thought of what your departed friends have got rid of, and that you have a prospect of so soon making your own escape. Bear cheerfully the ministry of tears, and exult at the thought that soon it is to be anded.

There we shall march up the heavenly street, And grou nd our arms at Jesus' feet.

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Residing at Apollo, and foreman of a section of the West Penn Railroad, having a large number of men in his charge, has for many years been a great sufferer from Catarrh of the Stomach and a diseased condition of the liver. His stomach gave him much pain and it felt sore on pressure. His bowels were constipated, and he had a very dark, sallow complexion. He had no appetite, and what little food he did eat seemed to do him no good, for he had a sick, nauseous feeling after eating. In fact the very sight of food would often make him sick at the stomach. He had a dull pain over his eyes. He could not sleep, and he was always tired, and more so on getting up in the morning than when he went to bed. As the disease extended to his throat and lungs he did much bawking and spitting and he felt a weight and pressure in his lungs. It was while in this condition that he consulted the Physicians of the Catarrh and Dyspepsia Institute, at 323 Penn avenue, who told him he could yet be cured. Although he said he had already treated with filteen doctors, receiving no permanent benefit, and had but little faith, he began

benefit, and had but little latth, he began treatment. Of the result he says:

"My disease was of 18 years standing. I now feel like a new man. I have a good appetite, sleep well, feel rested in the morning and am glad to state that I have been cured of all the above conditions by the Physicians of the Catarrh and Dyspepsia Institute.

H. B. KUNKLE."

Mr. Kunkle is well known among railroad

Mr. Kunkle is well known among railroad men in Allegheny and Armstrong counties.

The Catarrh and Dyspepsia Institute is permanently located at 323 Penn ave., for the cure of Catarrh, Dyspensia and Diseases of Women. Consultation free. Office hours, 10 A. M. to 4 P. M., and 6 to 8 P. M. Sundays, 12 to 4 P. M.

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RAILROADS.

DALTIMORE AND OHIO RAILROAD—D Schedule in effect May 12, 1889. For Washington, D. C., Baltimore, Philadelphia and New York, *8:00 a. m., and *9:20 p. m. For Cumberland, *3:00 a. m., and *9:20 p. m. For Cumberland, *3:00 a. m., and *9:20 p. m. For Cumberland, *3:00 a. m., and *3:00 a. m., 11:00, 14:00 and *9:00 p. m. For Wount Pleasant, 45:40 and 15:00 a. m., and 11:00 and 14:00 p. m. For Mount Pleasant, 45:40 and 15:00 a. m., and 11:00 and 14:00 p. m. For Washington, Fa., *6:45, 49:00 a. m., *7:25, *5:20 p. m. For Chicanati and St. Louis. *6:45 a. m., *8:20 p. m. For Chicanati and St. Louis. *6:45 a. m., *8:20 p. m. For Chicanati and St. Louis. *6:45 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30, *5:40 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *8:30 p. m. For Chicago, *6:45, 49:40 a. m., *6:45, 49

DITTSBURG AND CASTLE SHANNON R. R. Summer Time Table. On and after May I, 1889, until further notice, trains will run as follows on every day, except Sunday. Eastern standard time: Leaving Pittsburg-6:20 a. m., 7:10 a. m., 8:20 a. m., 1:25 p. m., 6:20 p. m., 3:40 p. m., 5:40 p. m., 5:50 p. m., 6:20 p. m., 9:20 p. m., 11:30 p. m. H. Sunday. R. Sunday.

LLEGHENY VALLEY BAILROAD-

50 Ladies' beautiful Curacoa Kid Button Boots, last, at \$1 50. At this price it is not easy to furnish a really prime Shoe without making a loss on every pair, nevertheless you will find them at our stores in every

size and width—goods that for equal fit, finish and durability are not behind any you would have to pay \$2 50 for any-Ladies' fine Pebble Goat Button, Goodyear

welt, fair stitched, flexible double soles, common sense last, at \$2 50. These are especially suited to street wear and for Misses wearing ladies' sizes. Made of the best Tampico Goat, they are extremely serviceable. We guarantee them to be the equal of any \$3 50 Shoe you can find.

Ladies' Bright Dongola, hand welt, fair stitched Button Boots, New York and Opera last, AA to E, at \$3 50. These are new, medium weight, bright finished goods, choicest styles and s. m., 5:00 a. m., 10:20 a. m., 1:00 p. m., 2:00 p. m., 4:20 p. m., 5:10 p. m., 5:10 p. m., 5:10 p. m., 7:10 p. m., 10:20 p. m., 5:10 p. m., 7:10 p. m., 10:20 p. m., 5:10 p. m., 7:10 p. m., 9:20 p. m., 5:10 p. m., 9:20 p.

WE CARRY OFF THE PENNANT

When it comes to Furnishing Goods. Talk about "Swell" Fixings, extreme Novelties and imported Specialties, you'll find 'em all here in our stock, as well as the plainer styles desired by the steady-going man of the masses. In Neckwear, Underwear, Footwear, Shirts, Collars, Cuffs, Gloves, etc., you'll not only find our prices much the lowest for same qualities, but a bigger stock from which to select in every instance. To pieces steller hancy mixed I from that cost the to make, have been fortunate enough to secure, for sale this week at 16c a yard.

We've got the most extensive range of 40-inch all-wool Plaids ever exhibited in these two cities, at 50c a yard; many of them are worth 55c.

You should see our lovely collection of 54-inch Broadcloths, all shades, at 65c a yard; you'd consider them a good bargain at 90c.

We'd very specially ask your attention to five numbers of 46-inch Black Henrietta Cloths, which we propose; selling at 50c, 55c, 75c, 57% c and \$1 00 a yard, and they're worth from 12c to 35c more.

KAUFMANNS Fifth Avenue and Smithfield Street.

151 and 153 FEDERAL STREET, ALLEGHENY. PENNSYLVANIA BAILHOAD - ON AND after September 21, 1889, trains leave Union Station, Pittaburg, as follows, Eastern Standard MAIN LINE EASTWARD. FURNITURE AND CARPETS Main train, daily, except Sunday, case a many, mail, \$40 a. m.
Day express daily at \$500 a. m.
Mail express daily at \$100 p. m.
Philadelphia express daily at \$15 p. m.
Eastern express daily at \$15 p. m.
Freat Line daily at \$10 p. m. weak daya.
Derry express \$100 a. m. weak daya.
All through trains connect at Jersey City with
atts of "Brooklyn Annex" for Brooklyn, N. Yaroiding double ferriage and Yoursey through N.

BAILROADS

or Uniontown, 5:D and 5:35 a. m. and 4:35; without change of cars: 12.50 p. m., connect at Greensburg. Trains arrive from Union at 5:45 a. m., 12:28, 5:33 and 5:10 p. m., WEST PENNSYL VANIA DIVISION. PEDEBAL ST, STATION, Allegheny City, rain, connecting for Blairsville, ... 5:52 a. m. us, for Blairsville, connecting for

KEECH'S

DOUGLAS & MACKIE

Confidently urge your perusal of the following Rare Bargains:

more.

100 only—Rich Applique Embroidered Robes, all colors, only \$5 00 each; their real value is \$7 00.

And we've got 100 Extra Rich Silk Embroidered Imported Serge Robes, that are worth \$10 00, all to go at \$7 50 each.

OBSERVE—We've got a most elegant line of Sashes, Panels, Girdles, Fringes, Gimps, and all newest styles in Dress Trimmings.

Come and See Us This Week.

Express and freight deliveries almost every hour of the day, just now, of Ladies', Misses' and and Children's Cloaks, Wraps, etc. Thousands to select from, Newest styles, all of them, and all at our well-known

Money-Saving Prices.

GRANDEST VARIETY! LOWEST PRICES!

79 pieces 40-inch fancy mixed Tricots, that cost 25c to make, have been fortunate enough t

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